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Will Christ Come Again?

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Those "earnest Bible-searchers," the Russellites, had confidently fixed upon the fall of 1925 as the time of the coming of the heavenly kingdom. ("Millions of men now living will never die.") While they are collecting their shattered wits and gathering sufficient audacity for a new prophetic escapade, Christians will all the more earnestly search their Bible for real information regarding the great event to which they are taught to look forward.

The daring predictions of millenarians, when demolished by the course of events, have always hurled many who had accepted them as genuine into rank unbelief. That is happening again since the uneventful close of the fall of 1925. The army of credulous dupes who first "believed" too much now refuse to believe anything. They were eager to accept anything upon the authority of a man's word. Now that they are undeceived, they decline acceptance of the facts about the Lord's return, for which there is ample guaranty in the Word of God. The host of infidel worldlings, moreover, who are habitually heaping scorn upon the idea of the Second Advent of Christ are pointing with unholy glee to the Russellite prophecy for the fall of 1925 and exclaim: "Didn't we tell you you were going to be fooled! Out upon all your Bible trash!" It is too pathetic a spectacle. The Christian pastors whom Mr. Rutherford, prior to the fall of 1925, haughtily lectured on their skepticism should now rivet the responsibility for the increase of infidelity on him. And when Russellites launch their next slogan, it should be met with the counter-slogan: "Thousands of men now living who accept Russellism will turn infidels."

Scripture warns against a twofold error to which men are liable in connection with the Second Coming of the Lord. On the one hand, it declares that the date of Christ's return will never be known in advance, either in the world of created spirits or in the world of men. Matt. 24, 36. Even the Son of Man in His

State of Humiliation, when He had for a season voluntarily laid aside the plenary use of the divine omniscience communicated to His human nature, truthfully declared that He did not "know of that day and that hour." Mark 13, 32. This statement of Jesus, which has perplexed the Church since the days of Arius, exhibits the reality of our Lord's self-abasement and opens up a depth of His exinanition which human reason cannot fathom, just as little as it can comprehend the first appearing of the Son of God in the flesh, which Paul declares a "mystery." 1 Tim. 3, 16.¹⁾

Forgetful of the Lord's warning, Christians as early as in the postapostolic age began to figure out the date of the Lord's Second Coming. The writers of that age, and, indeed, of subsequent ages down to our own time, have often operated with a chronological scheme which regards the seven days of creation-week as prophetic of the duration of the world, each day of that week being figured

1) BENDEL *ad* Mark 13, 32: "Both in His twelfth year and subsequently *Jesus increased in wisdom*; and what He then gained He had not had before. Since this was not unworthy of Him, not even His teaching necessitated, at that time, a knowledge of the one secret reserved to the Father. Moreover, the assertion is not to be taken absolutely (comp. John 16, 15), but in reference to Christ's human nature, which, however, is implied throughout this passage, where there is a climax, which sets Him even as man above the angels. It is also to be referred to His State of Humiliation, whence His different language after the resurrection (see notes, Acts, 1, 7). In short, assuming both the human nature and the State of Humiliation with respect to Christ's office, He may be understood to say explicitly that He knows not because He had no instructions to declare that day, and to deter His disciples from seeking to know it. An apostle could both know and not know the same thing, from a different point of view (see note, Phil. 1, 25); how much more Christ! There is a wonderful variety in the emotions of Christ's soul. He had at times such a consciousness of dignity that He seemed scarcely to remember that He was a man walking on the earth; at times, such a sense of humiliation as to seem almost to have forgotten that He was the Lord from heaven. And He was wont always to express Himself according to His feeling at the time: now, as one with the Father; then, as if He were only in the same condition with all holy men. Often these two are blended in wonderful variety. He speaks most humbly in this passage and thereby modifies the sense of His glory, which His discourse on the Judgment induced. You may say, Why is He in this passage called *the Son*, a title not taken from His human nature? The answer is: In declarations concerning the Savior the name indicating His glory is commonly qualified by a fact implying His humiliation, and conversely: Matt. 26, 28; John 1, 51; 3, 13; Matt. 21, 3; 1 Cor. 2, 8; moreover, in this passage *the Son* is antithetic to *the Father*."

as equal to a thousand years. This view is found in the *Epistle of Barnabas*, 15, and is followed by a number of patristic writers. They reasoned — how, I do not know — that the incarnation had occurred during the last thousand-year period, and Christ's return would happen at the close of that period. Accordingly, Lactantius believed that in his time the world had still two hundred years to run; Hippolytus thought it would last fifty years longer. Others worked with the *Sibylline Oracles*, VIII, 148, as their starting-point. This mysterious document had foretold the end of the Roman Empire. By computing the numerical value of the letters in *Ρώμη*, as equal to 948, the conclusion was arrived at that the end would come A. D. 195. By a different mystical theory which he propounded in His *City of God*, XX, 6 f., Augustine gave rise to the view that the end would come A. D. 1000. Eschatological time-fixing, thus, has been attempted in all ages, and it has, just as in later times, down to our age been a confused and contradictory process, not worthy of a serious mind. Watch any one who predicts the Second Advent of the Lord, and you will find that his effort will turn out an involuntary corroboration of Matt. 24, 36 and kindred texts.

On the other hand, Scripture warns men not to commit another folly, namely, to argue from the delay of Christ's coming that He will not come at all or not soon. The first argument is quite elaborately treated in the concluding chapter of Second Peter, one of the greatest eschatological *excursus* in the apostolic portion of the New Testament, both because of its wealth of information and of its great moral applications. But also the second erroneous idea, that the return of the Lord is not imminent, is repelled in this passage. It is a fine pastoral talk which Peter is delivering to believers among whom the apostles of the Lord had been laboring. They all had told the Christians of the coming *parousia* of the Lord, and all that he himself wants to do is to remind them of what they already knew and believed. Particularly on one point would he refresh their memory: the antediluvian scoffers who had harassed the mind of righteous Noah while he was preparing for the Flood, which also had been predicted, will reappear before the Second Advent of the Lord. From the ranks of Libertinism they will come; they will be men who have renounced obedience to the rule of God's Word and — as is always the consequence — have abandoned themselves to think and speak and do as they please. The Lord had pointed to this sad phenomenon in His eschatological

discourses, Matt. 24, 37 f., and all his apostles repeated His warning to their hearers. The very denial of the Second Coming of Christ is thus a premonitory sign of the event. In other words, according to the Scripture account the event cannot occur unless there is first a plain and public denial of it. The infidel scoffers are unwittingly hastening the day of the Lord's return. Luther observed Frenchmen and Italians in his day who were helping to fulfil this scripture. Since then, through the age of rationalism, their voice has gained volume, and in our materialistic age the current opinion is cismundane. The bulk of mankind is settling down to the belief that eschatological beliefs are mythological notions dating back to the superstitious age of folk-lore and animism, when man had not yet evolved unto the present advanced position that is slandered upon him. The intelligence of the rude past, then, must, by the very testimony of advanced modern thought, have been closer to what Scripture clearly teaches than the godless enlightenment of the present age. The modern progress of man, accordingly, is a progress away from God and His Word. And that is one of the divinely authenticated criteria of the time when the Second Advent of the Lord is to be expected.

Strange as it may sound, twentieth century scoffing is an aid to faith. The Lord makes the wrath of men redound to His praise and to the believers' encouragement. The increasing power of infidelity retroacts toward an increase of the clearness and intensity of the believers' faith. Men who deny the Second Coming of Christ are living proofs of the truth of the Bible. This helps us to understand those words in the Epilog of the Revelation of St. John (chap. 22, 11): "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." These words follow immediately upon the declaration: "The time is at hand." They are a parenetic conclusion which the apostle draws from his preceding teaching: Let each side, the believers and the unbelievers, continue to display the characteristics of its attitude toward the coming of the Lord. As unbelief is bold, so let faith be; as the former grows bolder, so let the latter become ever bolder. As the end approaches, the spiritual contrasts among men must stand out in ever stronger and clearer outlines. The final and irreparable cleavage that will be completed before the throne of the Judge of all the earth is beginning here. The last times must be marked, not only by most

shocking blasphemies, but also by astonishing heroisms of faithful confessors.²⁾

In one respect the scoffers against whom Peter warns Christians differed from the modern materialists of the *Kraft-und-Stoff* type: they pointed to the continuity of all things "*from the beginning of the creation.*" They still admitted a creation, which the advanced materialists of our age do not admit. The scoffers whom Peter sees coming seem to indulge the notion that the visible universe was stocked with abundant resources to support forms of life and was given a start that will keep it a-going forever. Changes may occur that affect the outward aspect of created things, but there will be no end.

Against these scoffers, Peter asks Christians to bear in mind two things: 1. the fact of the Deluge, which he plainly regards, not as a partial, but as a universal catastrophe. It came in accordance with the divine prediction and routed all infidel assertions that were set up against it. Men were eating and drinking, marrying and giving in marriage, utterly unconcerned about the end. When they were quite sure in their own minds that there would be no end, the end came. So it will be again before the return of Christ. The only difference will be that, while in the first catastrophe God used water as the destroying agency, at the second and final catastrophe He will employ fire. 2. The Deluge came "by the word of God," that is, because He bade it come. The same almighty fiat that spoke things into existence wiped them out of existence. Also in His destructive acts God speaks, and it is done. The end of the world will not come by physical necessity. For the purpose of throwing light on eschatological subjects, it is useless for economists to figure out how long the coal supply of the world or its oil and rubber resources will last, at what rate arable lands will be turned into desert wastes due to deforestation, what effect the lowering of the water-levels and

2) De Wette, Ebrard, Kienlen, Duesterdieck, Alford, and others see in the summons to the wrong-doers to continue in their godless course, and thus hasten their sure ruin, the figure of irony and point to Ezek. 3, 27; 20, 39; Matt. 26, 45 as parallels. I do not see the necessity of this, and I think Luther brings out the scope of this passage fully thus: "Just as those who are practising the works of unbelief are ever increasing in unbelief and by their daily practise are strengthening sin, so faith is increased and improved in those who are practising godliness and Christian works, whence they may conclude with certainty that they belong to the Church." (I, 1124.)

the evaporation of water will have on life, how the overpopulation of the earth will speed the exhaustion of its resources, etc. The antediluvian world could have lasted much longer, as far as its existence depended on its resources. At the Second Coming of Christ men will be working their fields, grinding at their mills, armies will be mobilized for expensive war enterprises, men will be engaged in their ordinary pursuits, and while there will be prodigious and progressive misery, there will be no sign of the exhaustion of vital forces. The consummation of the universe is not a scientific apothegm, but an article of faith. With Christians, moreover, it is a subject of prayer, and the Christian Bible closes with a prayer of that kind.

The end of the world and the Second Advent of Christ coincide in point of time. It was by the scoffing concerning "the promise of His coming" that Peter was led to address this warning to the Christians of his time. For it appears that the argument of the scoffers was beginning to affect orthodox belief. The persons whom the apostle begins to address in v. 8 are no longer the scoffers to whom he referred in v. 3. The latter had fully settled in their minds that there would be no Second Coming of the Lord at all. But there were some (*τινές*) in the Christian congregations who were perplexed because the Lord's return did not occur as speedily as they were expecting it. Accordingly, they were, either secretly or openly, charging God with tardiness. In the exegesis of this passage, I think, the force of *βραδύνειν* is of importance. Gerhard has called attention to this circumstance: *Discrimen est inter tardare et differre; is demum tardat, qui ultra debitum tempus, quod agendum est, differt*. The verb cannot mean simply "to delay," "to put off"; for that is what God is actually doing. If Christians could have had their way about the Lord's return, that event would have taken place long ago. But just as in their ordinary prayers, so in this particular matter, God, by giving Christians the promise of the Second Advent of the Lord, has not surrendered Himself to the fancies of His believers. Both the promise and the fulfilment of the promise are acts of His sovereign choice. As no human being could have dictated to God that He should make the promise, so no mortal can dictate the fulfilment of the promise. Both the promise and the fulfilment of the promise must remain purely matters of faith. Genuine faith never has any trouble with the question of the fulfilment of God's promises: to the believer the promises are always yea in Him and Amen in Him. He does not worry about them. They

are eternally settled to him. It is only when something that is not of faith, namely, impatience, which is a form of selfishness and is of the flesh, begins to handle the promises of God that the trouble begins. Then God is charged with slackness, with undue procrastination, with indifference. He is being distrusted and murmured against. His promise may be discarded.

This would not be an unusual situation in the Church. Habakkuk (chap. 2, 3) and Sirach (Ecclus. 35, 18) faced it in their day. It may have been the situation among many of the nominal members of the Old Testament Church prior to the First Advent of the Lord; for among the characteristics of Simon, Luke has noted this in particular, that he was "waiting for the Consolation of Israel." Again and again the spokesmen of God have had to reassure His people: "He will not tarry," "He is not slack," as Peter in this passage does, wording the reassurance quite emphatically: *οὐ βραδύνει κύριος*. (Comp. Heb. 10, 37.)

Two arguments are adduced by the apostle to ward off the thought that the Lord Himself was going back on His promise. In the first place, the Christians are reminded of a fact that is really self-evident: the relation of God to time is not the same as our relation. (Comp. THEOL. MONTHLY, IV, 1 f.) The apostle quotes Ps. 90, 4; but his quotation is really a paraphrase and expansion of what Moses had said. Moses had expressed the timelessness of God; Peter brings out that "God's reckoning of time which He created along with the world . . . is different from that of man." (Meyer *ad loc.*) "With God," that is, in God's way of looking at things, the happening or not happening of a certain event assumes a different aspect. "Since time has a different value in God's eyes from that which it has in the eyes of men, the tarrying hitherto of the Judgment, although it had been predicted as *at hand*, is no proof that the Judgment will not actually come." (*Ibid.*)³

3) BENDEL: *One day is with the Lord as a thousand years, and a thousand years as one day*, Ps. 90, 4. Sept.: *For a thousand years, O Lord, are in Thy sight as yesterday, which is gone, and as a watch in the night*. The preceding words have this force: Thou art our Refuge, eternal God; and not we ourselves, frail men. The reason is, *For a thousand years*, etc. Moses describes God's eternity somewhat more absolutely; Peter, in its relation to the Last Day and to men looking for this, so that His eternity itself is denoted, by which, in essence and in operation, He wonderfully exceeds all measure of time; and His divine knowledge is also included, to which all future things are present; and His power, which does not require long delays to complete its work; and His long-suffering, free from all impatient expectation and eager haste. *With*

"The fathers that fell asleep" are referred to in this passage. It is pertinent, therefore, to cite Luther, who points out that the departed saints, in a way, share God's view of time: "This life and yonder life are of two kinds. This life cannot be yonder life because no one can attain to yonder life except by death, that is, by the cessation of the present life. Now, this life consists of eating, drinking, sleeping, digesting, begetting children, etc. All these things take place in numerical order, hours, days, years following one after the other. If you want to view yonder life, you must put the course of the present life entirely out of your mind; you must not imagine that you will be able to figure it out; for yonder all will be one day, one hour, one lifting of the eyelash. Now, then, since in God's view there is no reckoning of time, a thousand years with Him must be as one day. Therefore the first man, Adam, is as near to Him as the last man who will be born before Judgment Day. . . . By our reason we cannot view time in any other way than by measuring its extent. We must begin counting from Adam, one year after the other, until the Last Day. But before God everything is massed: what is long in our view is short in His, and conversely. For with Him there is no measuring nor numbering. Thus, man dies; his body is buried and decays, lying in the ground, and being altogether unconscious. But when the first man will rise on the Last Day, he will imagine that he had been lying dead hardly an hour. He will look about him and observe that so many people have descended from him of whom he knew nothing." (9, 1393 f.)

the Lord one day is as a thousand years (Peter adds this to the saying of Moses); that is, He is equally blessed in one day, or in one moment, or in a thousand years and a whole age; He can perform the work of a thousand years in one day. Wherefore in the next verse it is added: *He is not slack*. It is always in *His* power to fulfil His *promise*. And *a thousand years are as one day* (thus Peter, while in this clause he echoes the former one and accommodates both to the subject in hand, appropriately varies Moses' words); that is, no delay happens which is long to God.—Meyer-Huther: The following thoughts are not expressed here, although they may be inferred from what is said: "In one single day of judgment God can punish the sin of centuries and can adjust that great inequality which, by so long a duration, has been introduced into eternity" (Dietlein); and "in *one day* a mighty step onward may be taken, such as in a thousand years could hardly have been expected; and then again, if retarded by the will of God, the march of development will, for a thousand years, hardly move faster than otherwise it would have done in a *single day*" (Thiersch), p. 107).

In the second place, the apostle points out that the Second Coming of the Lord must always be studied in connection with God's economy of grace, or plan of salvation. The apostle appeals to the universality of divine grace. There are sinners in the world yet that must be led to repentance and faith. The ninety and nine are in the fold of the reclaimed, but there is still one stray sheep after which the Shepherd must go. No man can know how many efforts God must make to bring about the conversion of an individual. Even in his own case no Christian can compute the number of these efforts. The conversion of sinners is not after the piecework method in a Ford factory, where just so many machines are finished per day, and where they have actually begun to figure out how many years it will take before every man in the world will be equipped with a machine.

Peter's appeal to the long-suffering of God has a very personal point: he applies it to the very readers of his epistle. They had needed it in times past. What if the Lord had cut short their time of grace before His good work had ever been begun in them? Would they not have charged the Lord with undue haste, as they are now charging Him with undue slackness? Must they not love their unconverted brethren as much as they love themselves? But they are still in need of the long-suffering of God; He must perfect the good work that was begun in them. They talk about the unreadiness and slackness of the Lord as if they themselves were fully ready. God knows them better than they know themselves. The slackness of God of which they are complaining may be a great good fortune. If their faith has not yet learned to wait and abide the Lord's time, it needs more exercising. Endurance unto the end is the mark of victorious faith. Matt. 24, 13.

In His own eschatological discourses the Lord had pointed to the soteriological connection which Peter indicates. "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24, 14. Also the negative results of the Gospel ministry have been considered in the divine prearrangements for the Lord's return. Christians have never been given the right to study eschatology apart from soteriology. If they have done so, they have not been wise.

Spite of all blasted predictions of false teachers, spite of the disappointed carnal hopes and longings of His believers, Christ will come again and not delay His second visible advent one minute beyond the due time.

What If Jesus Were Only a Man?

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EDITORIAL NOTE.—The above theme was discussed by the author during his Lenten noonday services at Cleveland, O., in 1925. Dr. Dan. F. Bradley, one of the prominent clergymen of Cleveland, took exception to some of Rev. Lankenau's remarks. The nature of these exceptions can be gathered from Rev. Lankenau's answer: they relate chiefly to the question whether the term "deity" is really applicable to Christ. Thinking that his argument might be of interest and useful to others, Rev. Lankenau has offered what is substantially his answer to Dr. Bradley for publication in the THEOLOGICAL MONTHLY. DAU.

First of all, dear Doctor, I wish to make it plain that you can in no way more strongly insist than I do on the reality of the incarnation of Jesus and the actuality of His humanity. Christ was not merely clothed in human form, nor was He a spirit without flesh and blood, but a real, actual man. Heb. 2, 14. He was the man Christ Jesus. 1 Tim. 2, 5. When He is called the Son of Man, which is done more than eighty times in the Bible, Matt. 8, 20, etc., I firmly believe that the Scriptures intend to tell us primarily that He is flesh of our flesh and bone of our bone, a very man born of woman. The Seed of Abraham, Gen. 22, 18, the Root of Jesse, Jer. 23, 5, the Son of Mary, Luke 2, 7, derived His human nature, and real human nature it was, from His Israelite forebears. To deny the real humanity of Christ would be a denial of the Scripture-texts that speak of Christ's body, John 2, 21, His soul, Luke 24, 39, His spirit, Matt. 26, 38, and His human will, Luke 23, 46. Then, too, Scripture brings out the reality of Christ's humanity when it ascribes to Him the peculiarities and ways and functions of a man. Luke 22, 41. 42. 44; Matt. 26, 37; John 19, 28.

However, this essential equality of Christ with all other men does not mean that His human nature has not certain peculiarities. These peculiarities are strongly emphasized by Scripture. One of these distinctive characteristics is that, unlike other men, Christ's human nature came into existence by the operation of the Holy Ghost. Matt. 1, 18. 20. It was, therefore, the Virgin Mary that became the mother of the Son of God. Is. 7, 14; Matt. 1, 23; Luke 1, 35. Hence Christ is called the *woman's* Seed. Gen. 3, 15. We concede that this makes Christ's conception miraculous, but with the angel we say, "With God nothing shall be impossible." Luke 1, 34—37.

Another singularity of Christ's human nature is its sinlessness. Though God's Son came in the likeness of sinful flesh, Rom. 8, 3,

He was without sin, 1 Pet. 1, 19; Heb. 4, 15, did no sin, 1 Pet. 2, 22, and could not justly be accused of any wrong-doing, John 8, 46. Christ "knew no sin," 2 Cor. 5, 21, and was "holy, harmless, undefiled, separate from sinners," Heb. 7, 26.

A third peculiar feature of Christ's human nature is that it has no personality of its own. Scripture makes it plain that the person of the eternal Son of God received the human nature into His person at the moment when it came into existence. Gal. 4, 4; Luke 1, 43. According to Col. 2, 9, the human nature of Christ is the body of the Son of God. This anhypostasis or enhypostasis of the human nature of Christ is essential to the incarnation of the Son of God. To deny it is to deny the incarnation of God's Son; its denial is equivalent to denying that God's Son came into the flesh and tantamount to the assertion that Mary gave birth to a mere man.

In answer to the possible objection that the above teaching is contrary to all human experience, since there is no single instance on record where a human nature did not have its own personality, we can say that the coming of the Son of God into human flesh is something unique, since never before did the Son of God become man in any human nature and then, above all, that we have God's own word in Scripture in substantiation of the enhypostasis of Christ's human nature. Should "science" not agree with Scripture, "science" will have to be revised, as has been done in thousands of instances before, and should our past experience lead us to think that the enhypostasis of Christ's human nature is contrary to the "laws of nature," let us not forget that He that created nature and its laws Himself gives expression to this teaching in His infallible Word.

The range of human observation and experience is, after all, but very limited, and therefore it may turn out, in a thousand instances, as it has done so often, that there are more things in heaven and earth than were ever dreamed of in the seemingly most accurate philosophy of man. The time over which scientific observations can travel, even if it be extended into ages, is but as a watch in the night compared with the eternity of God, and all the deductions of scientists from known instances, though they be a million in number, may be upset by a single discovery. If it, therefore, ever comes to a matter of decision whether we shall believe God's revelation or man's experience or science, we shall always unhesitatingly cry, "Let God be true, and every man a liar."

And so also in this matter of the impersonality of Christ's human nature. God has spoken; therefore we humbly bow our heads and say, "Thy Word is Truth." . . .

The deity of Christ is no less emphatically insisted upon in Scripture than is His humanity. No idea of our Lord Jesus approaches to the testimony given of Him in the New Testament which does not see in His one person the two natures of God and man united, and for this reason we "insist upon the term 'Deity' as applied to Jesus Christ." We should have no reason not to be satisfied with the term "Divinity," since for us it is synonymous with the term "Deity," if it were not for the fact that many are not willing to accept the two terms as synonyms, but use the term "Divinity," as applied to Christ, to express the idea that He is only godlike, a being inferior to God, but superior to man, hence, in reality, not "fully God."

The abundance of evidence for the deity of Jesus of Nazareth is so great that we may say that the whole New Testament is saturated with it and that its every page holds it in solution. The assumption of Christ's deity crops out everywhere in the most unexpected manner. Just as salt is present in solution in every drop of sea-water, so the deity of Christ is found in every part of the New Testament. Every word and assertion of the New Testament, every word spoken of Christ in its pages, and every word reported there as having been spoken by Him presupposes Christ's deity. And this assumption of Christ's deity as a matter of fact which we meet with everywhere in the New Testament is a most impressive Scripture-proof of our Savior's deity. The gospels and epistles plainly show that Jesus esteemed Himself God; that He was esteemed true God by those who were with Him constantly in the days of His public ministry; that His friends and His foes understood Him to lay claim to deity; and that those who were taught by the Spirit recognized His deity; in short, that He was God.

Jesus esteemed Himself God. When He calls Himself the Son of God, John 3, 18; 5, 25; 9, 35; 11, 4, or when He permits others to call Him by that title, Matt. 16, 16, He wants it to be understood that He is God. At the time of His trial before the Sanhedrin, Jesus was closely examined as to His use of this title, and He admitted under oath that He laid claim to it. Matt. 26, 63; 27, 43; Luke 22, 70, 71; John 19, 7. The Jews understood this strong expression literally and therefore accused Him of blasphemy

and condemned Him to death as a blasphemer. They understood that Jesus, by calling Himself the Son of God, claimed equality with God, John 5, 18, and made Himself God, John 10, 33. If they were laboring under a misapprehension in believing that Jesus laid claim to being true God by calling Himself the Son of God, wasn't He under moral obligations to set them right? Did He not owe it to Himself, who was facing death because of this understanding of His words, and to the Jews, who wanted to murder Him because they so understood Him, to correct their opinion if it was wrong? Would not every principle of true morality have required Jesus to undeceive His enemies when He knew what they contemplated doing in consequence of their understanding of His claim? Jesus knew that if His claim to deity were false, it meant that deception and falsehood would run through the ages till the end of time if He did not then withdraw it; and yet He did nothing to remove this impression when under the sanction of a most solemn oath and in the face of death,—did nothing to soften down the offensiveness of His claim, but allowed it to stand in all its repulsiveness to the Jewish mind and died without intimating in any way that He had been misunderstood. He sanctioned the Jewish understanding of His claim and sealed the interpretation of the title "Son of God" with His life. Jesus died because He claimed to be equal with God, because He claimed to be God, and He never breathed a word of protest that the Jews had not understood Him and the nature of His claim. If Jesus, in the face of all this, is a mere man, He must either be a poor, deluded fanatic or an impostor and deceiver; there can be no other alternative. If Jesus was a mere man, His whole life was a life of conscious or unconscious deception; during His whole ministry He usurped honors to which He was not entitled; and He kept up the delusion to the last, even deceiving a dying fellow-malefactor, who called Him "Lord" and heaven His "kingdom," with the vain promise of future happiness which He had no power to confer. Luke 22, 43.

A strong proof of Jesus' deity may be found in the way in which He speaks of His relation to this world and the one to come. With reference to both He speaks in such a way that a person cannot but see that He claims sovereignty in both. He speaks of His kingdom here on earth and of His angels, of having His angels gather the elect into the place of bliss and cast those who do iniquity into the furnace of fire; and these angels of whom He speaks as *His* angels are the angels of God and not a peculiar

body of celestial beings, as a careful reading of the passages will show, Matt. 13, 41; 16, 27; 24, 31. In the fifteenth chapter of Luke He tacitly implies that the way in which He receives sinners when they come to Him is His way because it is Heaven's way, and for Him to do any other way is unthinkable.

Jesus openly claims divine prerogatives and attributes and does not hesitate to maintain His right to divine honor and homage. If Jesus' companions lagged in recognizing His essential deity, this was not because He was not actually God or did not sufficiently reveal it. As He told the disciples on the way to Emmaus on the day of His resurrection, it was all due to their slowness of heart to believe what the prophets had spoken and what was plainly revealed before their eyes.

Permit me to call your attention somewhat in detail to these claims of Jesus. Jesus claimed to have the right to do all that His Father did. John 5, 17—19. While admitting that He had received His authority to do these works from the Father, as the incarnate Son, that is, according to His human nature, He does not renounce one particle of His claim to divine Sonship, nor did He try to change the opinion of the Jews as to their understanding of His claim. The Jews understood His claim to this Sonship to mean that He "made Himself equal with God," and Jesus did nothing to change their opinion and repeated His claim that He had the right to do all the works of His Father. But who has the right to do all the works of God, and who can do all the works of God, but God only?

(To be continued.)

THE THEOLOGICAL OBSERVER.

Concordia Publishing House, or *The Art of Printing in the Service of the Church.*—The first printing-plant of our Missouri Synod was a small, two-story building of scarcely two thousand square feet of floor space, erected in the 3600 block on the Texas Ave. side of our Seminary property and dedicated in February, 1870. In 1875 a much larger building was erected on the corner of Miami St. and Indiana Ave. In the course of years this building was enlarged, in 1893 an additional building was erected on the corner of Jefferson Ave. and Miami St., and in 1911 another building was joined to this on Jefferson Ave. In 1924 an entirely new manufacturing plant was erected on the two hundred feet adjoining the other buildings on Jefferson Ave. On November 6, 1925, the large new building, in fact, the entire plant, which had been renovated and considerably altered, was dedicated to the service of the Lord.

A dedication service was held in the new auditorium in one of the old buildings, to which, on account of lack of space, only the Board of Directors, the employees, and the editors had been invited. Addresses were made by the Secretary of the Board and by representatives of Synod and of the editorial and executive staffs, as well as by spokesmen for the various Concordia Publishing House boards and the employees. As our first educational institution, the little log cabin in Perry County, Mo., in the course of years branched out into a large number of colleges and seminaries located in various parts of our country, in Canada, in South America, and in Asia, so our originally small Concordia Publishing House in the course of years grew to be a tremendous institution; it is to-day the largest church printing plant of its kind in the country, and, compared with any printing-plant in the country, it is up to date and modern. Although we recognize the labors of those who helped to make Concordia Publishing House what it is, as, for instance, the good work of the Manager, Mr. Edmund Seuel, who has been in charge for a period of twenty years, we give all glory to God for the wonderful growth of our printing-plant and for the blessings which have gone forth from it for the upbuilding of Christ's kingdom in the world. "The art of printing," says Luther, "is the last and most blessed gift of God, by means of which He spreads the Gospel here on earth." We could not imagine that the Church would be what it is to-day if we had had no printed Bibles and catechisms and hymn-books and prayer-books, and the many other good books and church-papers which have been, and are being, published.—While many other churches in the course of years have been using the printing-press to spread false doctrine, and while a large percentage of the printed religious books and other publications in our day is denying the very fundamental truths of the Christian religion, our Concordia Publishing House has from its beginning, in the year 1870, to the present time remained in the service of the pure Gospel. For this grace bestowed upon us we are especially thankful to the Lord. May the Lord continue to grant us His blessings, preserve His Word unto us in its truth and purity, and let our Concordia Publishing House and our entire Church remain faithful to Him and to His Word! May the blessed truth that the sinner is saved by grace, through faith in Jesus Christ, continue to be proclaimed and taught from our pulpits, in our schools, by means of our printed literature, and also by means of the most modern discovery, the radio, until the very end of days, for the salvation of many blood-bought souls and to the glory of our only God and Savior!

J. H. C. F.

On All Saints' Day and All Souls' Day the *Lutheran* (October 29) offered this happy editorial information: "All Saints' Day, which was set for celebration on November 1 by Pope Gregory III about the year 740, was a provision against any errors in honoring the saints. The *Catholic Encyclopedia* says: 'It is instructed to honor all the saints, known and unknown, and, according to Urban IV, to supply any deficiencies in the faithful's celebration of saints' feasts during the year.' Its institution is a model of courtesy. One infers.

that it not only soothed the ruffled feelings of any heroic soul that the Church may have failed to place in the calendar; it also enabled careless worshipers to make amends for their neglect of their particular patron saints by a sort of lump adulation once a year. It may have been the precedent or the reflection of the social custom of giving a big annual reception by which all social debts were paid. [It is possible, too, that some such notion as prompted the Athenians' worship of their unknown god was back of the installation of the rite. — D.] We are told that it was largely attended, and that Luther's theses were sure of the greatest possible attention when they met the eyes of the throngs that came to Mass on All Saints' Day, November 1, 1517. — November 2, unless it falls on Sunday or conflicts with a major 'feast,' is called 'All Souls' Day.' It is a provision, we learn from the *Catholic Cyclopaedia*, whereby the faithful can help all the departed 'who are not perfectly cleansed from venal sins or have not fully atoned for past transgressions.' The priests recite masses for the dead, and the faithful on earth 'can help them by prayers, almsdeeds, and especially by the sacrifice of the Mass.' The last refers to masses 'ordered' by friends and others at the current rate. One is impressed by the perfect ecclesiastical organization that was developed in the course of ten centuries through consistent centralization at Rome. It not only covered the earth, but crossed the line of death and articulated with the spiritual world. We make this final observation advisedly after reading a recent book authorized by the American papal representatives, which compared the claims of Spiritism and Spiritualism with Rome's relationships with the departed."

DAU.

Birth control is a ground for divorce in the opinion of an Austrian court of justice. Meyrick Booth relates in the *Hibbert Journal* for October: "A Vienna woman, wife of a civil servant, recently brought an action against her husband on the ground that he wished to make the union sterile by the adoption of 'birth control.' The case went to the highest Court of Appeal, judgment was given in her favor, and she obtained a divorce on that ground alone. The Judge of Appeal laid it down as a principle that maternity was inherent in the marriage rights to which the wife had legal claim. An interference with this right amounted to refusal of consummation." The case may be turned around, of course, and the male party to the marriage contract may obtain a ruling that paternity is inherent in the marriage rights. This raises the question, How is the relation between the sexes under birth control to be viewed and called? That relation has eliminated the *finis matrimonii*. — The article of Booth ("Woman in Rebellion") brings out the fact that one cause of the prevailing unrest and discontent in the world of women is the suppression of "the main underlying motive of the feminine personality — the desire for children of her own." Modern "machine-made civilization" gives to woman "no real say in its life and work (except in so far as they are willing to become mere imitation men)." This view is a revelation. It is usually believed that birth control finds its chief support among women.

DAU.

Candidating.—A practise which has prevailed in sectarian churches, but has not, at least not officially, interfered with the administration of pastoral calls in our midst, is that of passing on a pastor's qualification before calling him by means of a sample sermon. The *Watchman-Examiner* of October 22 hails the passing of this system with delight: "A man ought not to be called to a church until he has seen the congregation and the congregation has seen him, but his Sunday's visit ought not to come until the pulpit committee has practically decided on his recommendation to the church. Dr. Charles E. Jefferson has the following wise words on this subject: 'Candidating is a disgrace to the house of God. Who thinks of God when a candidate is preaching? Not the preacher, because he is thinking of the people; not the people, because they are dissecting the preacher. . . . Moreover, it is humiliating to the preacher. To be inspected like a pumpkin at a fair, to be put through the paces like a horse at a race, to be judged by a miscellaneous assembly, many of whom do not know what a good sermon is, is an outrage upon ministers which ought to be abolished forthwith. . . . You must hear a man preach a year before you have a right to judge him. . . . A minister is more than a preacher. He does various kinds of work. Fidelity in these other labors is as important as ability in pulpit ministrations. Manhood [?] is the supreme qualification. You cannot judge of manhood in one sermon.'"

MUELLER.

The National Council of the Congregational Church, in its last meeting at Washington, was addressed by its Honorary Moderator, no less a person than President Coolidge, on "The Interrelation Between Religion and Government." The President pointed out the function of the state in preserving order and justice, and of religion in helping the government to achieve its purposes: "The utmost ingenuity on the part of the police powers will be substantially all wasted in an effort to enforce the law if there does not exist a strong and vigorous determination on the part of the people to observe the law. . . . It is only by a constant renewal and extension of our faith that we can expect to enlarge and improve the moral and spiritual life of the nation. Without that faith all that we have of an enlightened civilization cannot endure." A layman of Appleton, Wis., was elected Moderator, and a Negro, the Rev. W. L. Ashe, of New Orleans, Second Moderator. The total membership of the organization is placed by the Secretary's report at 879,000, with the explanation: "Congregationalists are working for fewer and better churches. . . . The time for rapid organization of new churches is past." Single tax, unemployment and old age insurance, and the right of labor to organize, were movements endorsed by the convention. With the exception of the President's emphasis on Bible-teaching this church convention did not think it necessary to give the Word of God a place among the topics that were up for discussion.

MUELLER.

"Incorporated to Abolish the Belief in God."—A recent application for incorporation in New York reminds one of the Goddess

of Reason and the state acts of Bolshevism. "The particular object for which this corporation is formed is as follows: To abolish the belief in God together with all forms of religion based on that belief. In prosecuting its work, which shall be purely destructive, a radio station shall be erected for the delivery and broadcasting of lectures, debates, and discussions on the subjects of science and religion, and it shall publish and distribute scientific and anti-religious literature and conduct a general propaganda against the Church and the clergy. Specializing in mental reconstruction, the society shall contribute to the building of a better civilization by operating as a wrecking-company, leaving to others the designing and establishing of the new order. Especially shall it endeavor to free American scientists and statesmen from the necessity of patronizing religion." The application was denied by Justice Mitchell of the Supreme Court of New York, who said: "I consider incorporation of a society with such purposes highly improper." This action is defended by Dr. John Roach Straton, Baptist Fundamentalist: "Religion is the foundation of the state and the only bond for decent and orderly society. Anything seeking to overthrow the Church is a scoffing at the foundation of government itself." Against this the Unitarian Dr. A. W. Slaten says: "The American guarantee of religious freedom means the atheists have the same right to organize for promotion of their views that other citizens have," and aligns himself with Norman Thomas, Socialist candidate for Mayor of New York City, who remarks on the decision: "Such a decision certainly is a violation of the right of every American citizen to promulgate religion; for that right certainly includes the right to promulgate atheism. When a group of persons takes up atheism and wishes to convert others to it, then atheism itself becomes a religion, and all the rights concerning religious freedom apply to it."

MUELLER.

The Heresy of Bishop W. M. Brown. — One of the most impressive acts of the recent General Convention of the Protestant Episcopal Church at New Orleans was the deposition by the outgoing Presiding Bishop Talbot, in the presence of sixteen other bishops, of William Montgomery Brown, on the charge of preaching and publishing heretical doctrine. *Time* (October 26) comments: "Thus passed the first deposition for heresy in the Church's history. Pitiable, childish, old, 'bad Bishop Brown' received the news at his hotel, muttering meaningless optimisms." Significant of the spirit of the times is the general sympathy of the country at large with ex-Bishop Brown as a martyr to conviction and to "liberty of conscience." The *Watchman-Examiner* of October 22 expresses this condition as being "in keeping with the overworked doctrine of soul liberty" and warns against failings in the ranks of the Baptist Church: "Originally this principle guaranteed to men the right to worship God as they pleased. Now it is used in extenuation of perverting the well-known doctrines of a Church. We have many leaders in our own denomination who reject the virgin birth of Christ, His substitutionary atonement for sin, and His actual resur-

rection from the dead. Dr. Slayton was an acknowledged Unitarian, and yet he quietly drew his salary from one of our colleges. Dr. Fosdick rejects immersion as essential to baptism, and he not only remains a Baptist preacher, but he takes a whole church with him in his extraordinary view. The Baptists have always held a clearly defined system of truth. They knew no soul liberty which guaranteed to ministers and members of Baptist churches the right to believe what they pleased." This condemnation of unionism and "broadness" in preaching is doubly emphatic, coming from a denomination that has tried it and found it wanting. — MUELLER.

Regarding the speaking of Dr. Fosdick at Wittenberg College, Springfield, O., the National Lutheran Council has issued the following bulletin: Writing on a recent convention at Findlay, O., of the Ohio Synod of the United Lutheran Church, Dr. N. R. Melhorn, in the *Lutheran* of November 5, has a most interesting report to make concerning the widely discussed appearance of Dr. Harry Emerson Fosdick, "liberal" churchman, at Springfield, O., some months ago and at Wittenberg College, an institution of that Synod. "Among the recommendations in President Koller's report," says Dr. Melhorn, "was one that was more or less head-lined in the secular press of Ohio. It reads as follows: 'We call upon our pastors and leaders to guard well their pulpits and platforms against those who would call into question our Lutheran faith and disturb by presence or speech the unity in faith and teaching of our Lutheran Zion. And we urge upon all our churches and pastors the importance of keeping in mind their relationship and responsibility to the Church of which they are confessedly a part and to which they have given allegiance. In the reports of several of the synods one notes a formal declaration of loyal adherence to our distinctive confessions of faith and standards of practise. The recommendation of Dr. Koller probably took a somewhat unique form because of a visit of Dr. Harry Emerson Fosdick to Springfield, O., some months ago and an address he then gave in Wittenberg College. We listened to the discussion of the report of the trustees of the college, in connection with which President Tulloss spoke in explanation of the circumstances. Dr. Fosdick was invited by the Springfield Y. W. C. A. to lecture in Springfield on a Saturday night. A group of Wittenberg students and some others, to the number of about 125 people, requested permission to hear him at the college during the forenoon. Their petition was looked upon as a desire natural among young collegians who were curious to see and hear a person so much in public notice. That compliance with their request would have the appearance of a recognition of the ambiguous and unsound views of the lecturer was not considered until too late. The occurrence was deeply deplored by the college, and the college authorities by means of a written statement read by President Tulloss declared themselves to be 'most heartily in accord with the spirit of President Koller's recommendation' which we have quoted from his report. The incident was very frankly discussed by members of the synod, and the interpretations given it by those outside the college were referred to. An observer

would not only discern that Dr. Fosdick's liberal doctrinal views had no sympathizers in the Ohio Synod, but that there was sincere regret, when even by misinterpretation and contrary to fact an institution of the United Lutheran Church appeared to have given him an opportunity to spread false teachings. That the occurrence did give rise to unfortunate questionings we ourselves know both from other Lutheran periodicals and from conversations with men of other Lutheran synods. It is perhaps now impossible to correct the impressions thus made last spring. It should, however, be noted by observers of the doctrinal positions of the United Lutheran Church that its synods are not indifferent to the principles of our faith; that synod after synod in recent conventions has given public expression to their conservative fidelity to our Confessions, and that where an institution has given occasion to questioning, it receives attention by the body to which it owes responsibility. And we ourselves are again impressed with Luther's definition of the Eighth Commandment, especially its positive sentences: 'We should so fear and love God as not to belie, betray, or raise injurious reports about our neighbor, but speak well of him, apologize for him, and put the most favorable construction on all his actions.'"

DAU.

A Scholar on Inspiration. — When asked recently by Mr. Trumbull, the editor of the *Sunday-school Times*, in a conversation on the greatness of the Scriptures, "Isn't it divine inspiration that accounts for this?" Sir William M. Ramsay, one of the most eminent archeologists and New Testament scholars of our time, made this remarkable statement: "Yes, it could not be something wrought out of a man's inner consciousness. There is no other literature in which you can press so hard the meaning of the words. And the more you press it, the more meaning you can get." Incidentally this statement is also generous admonition to all readers of Scripture to "press hard."

MUELLER.

The United States is in a fair way of being made Catholic by the Board of Temperance, Prohibition, and Morals of the Methodist Episcopal Church, the Anti-Saloon League, the Klan, etc. The connection is this: Smith, the Governor of New York, is being groomed for the Presidency of the United States. He is a Catholic and an antiprohibitionist. He has become popular as an able executive. The Methodist Board has now come out in a warning against "Al" Smith to spoil his prospects for the candidacy. The Catholics are replying to this warning. They say that the Methodists are laying down religious rules for a candidate for public office and are thus injecting their religion into our political campaigns. They ask with what right Protestants after this can raise a cry against Catholic groups, like the Holy Name Society or the Knights of Columbus, if the latter should become politically active. They charge the Methodists and their associates with fanaticism on the Prohibition issue by pointing out that these same people seem to feel no indignation about the restriction of Negro voting in the

South, the practises which the Mann Act seeks to suppress, counterfeiting, and other evils for which our Government in its efforts to stamp them out might need their assistance. Lastly, they open up the whole question of Prohibition, especially the methods by which Volsteadism and the Eighteenth Amendment came to be adopted. Here are a few samples of the withering scorn with which the *Commonweal* treats the doings of the Methodist Board, etc.: "Governor Smith may not run for office, the Methodist Board declares, because he does not support and further a particular statute, the subject and matter of which has now become part and parcel of the creed and dogma of a group of churches. He is un-American, say the spokesmen of this group, because he does not support the Constitution, which means, in plain language, that he may wish to change the Constitution from what it now is to what it once was. When these same reverend board members actually changed the same Constitution from what it once was to what it now is, none would have more heatedly resented the implication that, in seeking that change and pleading for it, they, too, might be considered un-American." "Does any record exist of a corporate appeal by the Methodist or Baptist churches for special legislation to assist States in controlling the present dreadful wave of homicidal mania, of diminishing the enormous and growing volume of thefts and depredations, of lessening and lightening the black scandal and shame of the fetid American divorce courts? It would really seem that all measures do not require the same cooperation, and the suspicion is in order that it is not Prohibition or temperance or morals at all which are the real concern of the board, but rather control over the lives of the community at large by a Church which cries eternally for the right of private judgment and in the same cry denies the right of any opposition to the latest and dearest article of its shifting creed." "'Put down those who oppose by force of arms, call out army and navy to carry on our plans,' said these representatives of the board of morals and its allies in their Chicago convention, anxious only to see their will imposed on all, their creed crammed down the throats of unwilling, unsympathetic unbelievers. This detestable attempt to commingle Church and State [*sic!*] is aimed directly at the one feature of American life to which we have ever pointed with most pride. Here we have had no national church. Church and State have gone, each its own way, each seeking its own ends undisturbed. Thus it must continue." [*Sic!*] These arguments are going to tell, for there is truth on their side. Does it not make Protestants hang their heads in shame to be thus taken to school by Catholics? The Protestants who have fathered and are fostering Volsteadism are pillorying Protestantism. In the eyes of the common people of America Volsteadism is identified with Protestantism. The Catholics are seeing to it that this fact is not forgotten by the people. "It may be urged," says the *Commonweal*, "that many of the activities to which exception is taken

by liberty-loving Americans are those of the Anti-Saloon League and that this league is a body of lay citizens. As an answer it is quite enough to point to the leaders and supporters of the league and to the identity between the declarations of these leaders when they happen to be laymen and those of the ministers themselves. Not a day passes but the readers of the daily press are told that this or that well-paid agent of the dry forces has addressed a congregational meeting at a regular service in some Methodist church or another. General Andrews himself has announced his intention, as National Director of Prohibition, to work through the 'churches' and through the Young Men's Christian Association, a distinctively evangelical religious group. He, at least, has no doubt where support to the dry forces is massed. If in the pulpits of a particular group the representatives of a particular organization are always to be found, and if the leaders of the organization are the prominent preachers of the group, the names which these activities assume become a matter of very secondary importance. The truth is there for him who runs to read." I have pointed out ere this on a number of occasions that the Protestant churches which specialize in Volsteadism are paving the way for Rome, but I did not think that the development would come so soon and in such a striking way as through the presidential campaign for Governor Smith. The Protestant churches that are guilty of these Catholic charges will find, when the smoke of battle clears away, that their bigotry and fanaticism has dug a grave for Protestantism.

DAU.

Compulsory military training at the colleges and universities of our country is meeting with increasing disfavor because it is "training in killing." At a recent referendum among the 3,200 students of the College of the City of New York 2,092 voted against, 345 for this kind of training. "Students of the University of Wisconsin took the lead in the campaign which forced the State Legislature to abolish the compulsory feature of military training in that great university. Students in Pomona College persuaded the board of trustees to end compulsory military training in that institution. Last spring students in Howard University and the University of Minnesota made notable protests against compulsory military training. An effective agitation is beginning at the Ohio State University, and we know not at how many others. The University of Missouri, like the College of the City of New York, recently arranged for a student referendum under supervision of the Student Council on the question of compulsory military training. But before the vote was taken, the regents unanimously endorsed compulsion, and at the request of the president the vote was called off. Influential groups of students, however, are so determined that they are already talking of following the example of the Wisconsin students and carrying the fight to the State Legislature." (*Nation*, Dec. 2.) Besides the reason given above, the following are advanced: 1. "Military discipline demonstrably has not produced that type of self-discipline on which good citizenship depends." 2. The reserve officers who conduct the training "have nurtured distrust of other

nations" in the students. 3. This training "is in itself a kind of disloyalty to the deeply rooted American aversion to compulsory military training and service." 4. It is an injustice "when a boy anxious for an education can secure it only at the price of at least two years' required work in military courses." DAU.

Glimpses from the Observer's Window. — When General Charteris returned to England, he was called on the carpet by the Minister of War, and he recanted his New York speech. In other words, he reaffirmed the German atrocities which he had said in New York were lies. The New York reporters stick to their account of the speech, and as regards the general's reaffirmation, the *Nation* says: "We do not believe a word of it." Neither do we; but if any one does, he has the choice between calling this fellow Charteris a liar during the war or a liar recently at the banquet in New York.

The remark of the Austrian statesman that the biggest political task of the moment is "to overcome stage-fright in the presence of truth" leads the Catholic *Commonweal* to say: "We all — nations of the New World as well as peoples of older Europe — must face the fact that prejudices and impressions to which we succumbed during long years of constant battle cannot be squared with actuality or political justice. Our representatives should be brought to admit frankly that the society in which they professed to believe we were living during the war was, for the most part, a highly colored product of imagination and passion. The hour has now come when we must realize that improvement depends upon everybody's rubbing his eyes and looking fearlessly." This is a sound view. But the same paper goes on to say: "It will not do to bewail the human vision. It would be foolhardy to say, 'We have been misled; therefore from now on we shall trust nobody.'" This is only half sound. The war has taught men to distrust some people, and that rightfully, for instance, Belgian Catholics, who filled the world with "Belgian atrocities" tales about the Germans. And there are others who deserve no man's trust. It is only some people who can be fooled all the time. To fool the world into the next war, there will be required at least another set of political and ecclesiastical conjurers to do the fooling, and a different menu of deception will have to be served.

The reason why the Italian Debt Funding Commission secured so much better terms at Washington is said to be the profound respect of politicians for the Italian vote backed by the Roman Catholic vote.

Speaking of the recent pilgrims at Rome from the Scandinavian countries, the *Commonweal* (November 18, 1925) said: "With the exception of some remnants of old Lutheran controversies, there is very little rancor left in the Scandinavian heart in the questions of religion. [Thanks to the illuminating work of Archbishop Soederblom!] The people are rather in an uninstructed state and regard with a sort of frightened mystery the continued existence and multiplying powers of Catholicity throughout the world, while they recognize, some of them with deep concern, the decline of the religious spirit, especially in their cities, and the apparent lack of efficiency on the part of the Lutheran clergy to stem the tide of unbelief, misguided radicalism, and even immorality that assails their communities." This information should be studied at Stockholm, Uppsala, Helsingfors, Oslo, and Copenhagen.

IKA stands for International Catholic Association and CSG for Catholic Social Guild. Both societies conducted meetings simultaneously at Oxford.

A Catholic Internationalism is proposed by the Jesuit Martindale to offset two other formidable international movements. "There are," he says, "two great non-Catholic forces in existence, one, labor, and the other, the great anti-Catholic force, by whatever name it calls itself — rationalism, materialism, even undenominationalism. Labor has not got still to become

so: it just is so. And the anti-Catholic peril, from what I call 'Y. M. C. A.-ism' right up, through the rationalist organization formed, or reformed lately at Teplicz in Bohemia, to Bolshevism, is, or at least definitely means to be, international too. The Catholic Church is by its very nature such as to include internationalism within its definition of universal." This means that Rome will either have to fight or to absorb labor and rationalism.

A new church home for evolutionists is opened up by the reviewer in the *Commonweal* of *Evolution in the Light of Modern Knowledge*, by various authors, which was published by Blackie and Company at London. The reviewer says regarding one of the authors: "We are told that he is in the habit of showing his friends the picture of the Creator shaping Adam from clay which appears in that quaint collection of folk-lore, the *Nuremberg Chronicle* and describing it as representing "the orthodoxy of the whole Church" at and after the time of its printing. If he had read his St. Augustine he would know that the idea in question was described by that doctor of the Church as '*nimis puerilis cogitatio*' and that it never was included in the 'orthodoxy' of the Catholic Church. It was the idea of Milton and of the Calvinists and Puritans, doubtless, and very probably of the less learned members of the Church of England. But only Tooley Street would describe these bodies as 'the Church.'" (See review of Dorle-dot's Darwinism and Catholic Thought in THEOLOGICAL MONTHLY, Vol. IV, pp. 93—96.)

In the Bampton Lectures of 1922 Dr. Leighton Pullan tells the following anecdote which he culled from Todd's *Life of Brian Walton*: "It is said that the first person in Oxford in the seventeenth century who publicly denied that the Pope is Antichrist was Dr. Gilbert Sheldon, afterwards Primate of all England, when reading his academical exercise for a degree in divinity, 1628. 'The doctor of the chair [Dr. Prideaux], wondering at it, said, *Quid, mi fili, neges Papam esse Antichristum?* Sheldon answered, *Etiam nego*. Dr. Prideaux replied, *Profecto multum tibi debet Pontifex Romanus, et nullus dubito quin pileo cardinalitio te donabit!*"

Another anecdote told in the same series of lectures related to Dr. Samuel Clarke (1675—1729), who was thought to be an Arian. "The nature of his views on the Trinity was adequately tested by a Roman Catholic named Dr. Hawarden, who was invited to meet Clarke by Queen Caroline. Clarke unfolded his theory, endeavoring to defend it as Scriptural and orthodox. Hawarden listened patiently and then said that he had just one question to ask, and would the reply be given in a monosyllable? Clarke agreed; 'Then I ask,' said Hawarden, 'can God the Father annihilate the Son and the Holy Ghost? Answer me "Yes or No." ' Clarke continued for some time in deep thought and then said it was a question which he had never considered. The conference then ended."

"The Bible holds out a hope to man. It holds out something that is beyond this life and gives him hope. Infidelity gives him no hope. It tears down all the hope he has got. He has nothing to build on. If this Book fails, what have we got? I should like to say to the people here to-night, If you step into a church and hear a man talking about Jesus Christ not being divine, — for I am sorry to say some of these infidels have got into the pulpit, — if you take my advice, you will get out of that church as quick as you can get out. But you say, 'My father and mother belong to that church.' Suppose they do. You get out as Lot got out of Sodom. Make haste. You think a man who would sell you poison and kill your children is a horrid man; but I tell you a man who would paint infidelity in the mind of my child is worse than a man who gives it poison" — these words of D. L. Moody deserve to be hung low throughout the land and printed in flaring, big type, with a hearty Lutheran "Amen!" at the end.

Will the Catholic *Commonweal* or some other Catholic paper take notice that the poor Ursuline nuns at Owensboro, Ky., are being persecuted? They were appointed during the past five years to teach the chil-

dren of the district schools in Davis County and have been wearing the garb of their order while instructing the Protestant children of the schools. Now the citizens of Owensboro are out in a protest against this practise. The easiest way for Catholics to quash this protest would be by charging it against the Klan.

Have you noticed how stands for the sale of magazines are multiplying in our large cities, how the cities seem to be systematically divided into districts for the sale of this literature, what varied titles are appearing in the gaudy collection, and who the buyers are? A word from our Juvenile Literature Board about reading magazines would be in season.

During the Sesquicentennial of American Independence next summer the Lutherans of the Merger Synod at Philadelphia are planning street preaching. It is said that, while this kind of preaching is not a common practise, it is not altogether an innovation, and Luke 14, 21. 23 is cited in justification. — All will depend on how it is done and what is being said.

Not until recently tentative statistics (note the implied self-contradiction!) regarding the ravages of the Spanish influenza in 1918—19 have begun to appear. Exact figures will never be available, but conservative estimates place the number of deaths around 20,000,000. The casualties during the war were about 30,000,000. The total number of famine victims is as yet unknown. These three grim reapers, war, famine, and pestilence, have again stalked the earth, but has the world heeded the awful warning? Evidently not; for from all corners of the globe reports are constantly increasing about the growing moral retrogression. And now the physicians are telling the world that there may be a recurrence of the terrible scourge of influenza, and when it comes, they will be just as powerless in fighting it as seven years ago. For spite of the feverish search, in biological laboratories, for the germ of this disease and for an effectual antitoxin, nothing that looks like a sure remedy has been discovered.

At a polyglot service on September 27, 1925, in Rev. Streufert's Peace Evangelical Lutheran Church in Chicago the first Spanish missionary of the Missouri Synod, Jose G. Fernandez, was ordained.

"Sowing pseudoscientific tarradiddles in United States schoolbooks" is what Saintsbury, the octogenarian English critic, charges prohibitionists "in that misguided country," America, with.

Before making up one's mind on the merit of the Locarno Treaty and its possible effects on the disturbed conditions in Europe under which the Protestant churches are suffering, and before passing judgment on what has been going on in the German *Reichstag* prior to the adoption of the Treaty, one should read four articles: 1. "Security, Real and Illusory: A Comment on the Locarno Compact." By George Wharton Pepper, U. S. Senator from Pennsylvania; member of the Foreign Relations Committee of the Senate. 2. "The Locarno Pacts: Their Meaning to Europe and to America." By Norman H. Davis, Acting Secretary of State of the United States. 3. "The Conference at Locarno." By William Macdonald, Lecturer on American History, Yale University. (All these articles, together with the text of the Security Treaties, in *Current History* for December.) 4. "Giving Europe Another Chance." By J. Ramsay Macdonald, former Prime Minister of Great Britain, in the *Nation*, December 2. The Locarno Treaty may mark a crisis also for Protestant church activities.

On December 4, Clinton N. Howard, chairman of the United Committee for Prohibition Enforcement, addressed a letter to Pope Pius XI, asking him to lend his moral support to the "civil authority" of the United States. This amazing procedure, by which the Pope is asked to step in and do for the United States what the appointed enforcers of our laws cannot do, shows to what extreme the blind fanaticism of our Prohibitionists is ready to go, and is another proof that they are — no longer indirectly, but very directly — paving the way for papal rule in America. The Roman Catholics, in replying to Mr. Howard, charge him with casting opprobrium on the Catholic citizens of the United States by making them appear as law-

breakers, with wanting to ensnare the Pope as the Pharisees wanted to ensnare Christ with their question, and with seeking to embroil the Holy Father in American politics. "Prohibition," says Father Burke of the National Catholic Welfare Conference, "is a political question, was born of politics, and to-day is the most critical question in America." Mr. Howard is the same party who not long ago attacked President Coolidge for "not doing enough to enforce the Volstead act." This last action of his ought to open the eyes of the Protestants on whom the Prohibitionists rely for their main support. DAU.

BOOK REVIEW.

Synodical Reports: *Texas District.* Seventeenth Report. 63 pages. 40 cts.—*Minnesota District.* Thirtieth Report. 72 pages. 45 cts. (Concordia Publishing House, St. Louis, Mo.)

The report of the Texas District contains an essay by Prof. G. Eifrig on "The Third Use of the Law." The report of the Minnesota District contains an essay by Pastor C. G. Seltz on the subject, "How Can Our Congregations Best Do the Great Work which God has Given Our Synod to Do?" The Minnesota District decided that henceforth also an English secretary should be appointed, that at its meetings a brief English essay should be read, and that also English sermons should be preached during the time when Synod convenes. This is another evidence that church-work in the English language is becoming more and more a real necessity within our own circles. In our country at large we can fulfil our missionary duty only if we preach the Gospel in the language of our country. FRITZ.

Proceedings of the Eighteenth Convention of the Oregon and Washington District. 20 pages. 15 cts. (Concordia Publishing House, St. Louis, Mo.)

A doctrinal essay on "The Christian Day-school an Excellent Missionary Institute" by Pastor C. J. Beyerlein is printed in these minutes of the convention held last June by one of our Districts on the Pacific Coast. The essayist elaborates the following subdivisions: The True Nature of a Christian Day-school; The Christian Day-School an Excellent Missionary Institute; Our Duties with Respect to the Christian Day-school; The Result of Such Missionary Activity. The minutes also contain *Regulations for the School Board* of the District. Among other duties the following are mentioned: "To have the schools of the District, its teachers, and the school-teaching pastors visited at least once in two years by one of its members or by some one appointed by this Board." "To call the attention of the Mission Board to such congregations as ought to open a Christian day-school." "To keep in touch with the boards of other Districts and the General School Board in the interest of our schools." "To watch over our schools and guard them against hostile interference." "To keep itself informed of the progress in the pedagogical field and to acquaint itself with good new books on the subject." "To take note of the best text-books, recommend them, and be instrumental in having our Concordia Publishing House keep them in stock." FRITZ.

Concordia Junior Bible. $4\frac{1}{8} \times 6$. Price: Blue silk cloth, \$1.50; leatheroid divinity circuit, \$2.10; genuine leather, morocco grain, flexible covers, \$2.75. (Concordia Publishing House, St. Louis, Mo.)

This new Bible, gotten out by our Concordia Publishing House, is a real pocket Bible, $4\frac{1}{8} \times 6$ inches, which one can conveniently carry to Sunday-school or to meetings or take along when traveling. It is only one inch thick, but contains fairly large and readable modern type and has been printed from new plates. Each Bible has thirty-two full-page colored illustrations, eight colored maps, 63 pages of "Practical Helps" by Dr. P. E. Kretzmann, and an attractive presentation page for inscription, making it most suitable for gift or reward purposes. The following practical helps are added: A Brief Outline of Bible History, Summary of the Books of the Bible, Passages Proving the Chief Doctrines of the Bible, Passages of Great Beauty and Comfort, A Brief Description of the Holy Land, The Chief Messianic Prophecies, Parables of Christ, Miracles of Christ, Jewish Weights, Measures, Money, and Time, The Jewish Calendar. This Bible ought to have a large sale, especially among our young people and those who frequently travel.

FRITZ.

Plain Sermons. On Portions from the Old and New Testament Scriptures. By *J. H. Hartenberger*. 452 pages. Price, \$3.25. (Concordia Publishing House, St. Louis, Mo.)

Pastor Hartenberger, of Red Bud, Ill., has put a number of sermon books on the market, and they have been favorably received. His newest book contains sermons for every Sunday of the church-year on so-called free texts, a few of which have been taken from the Old Testament. Dr. W. H. T. Dau has written a foreword, in which he says that all the qualities of a good sermon are found in Pastor Hartenberger's sermons. Preachers should use printed sermons for the purpose of learning how others preach and thus benefit for their own sermon work; but every preacher should himself be a sermonizer, making his own sermon sketches and writing his own sermons after he has thoroughly studied the text (preferably in the original language) in the light of the context and other Scripture-passages. The contents of the sermon the Christian preacher must take from the Bible, but his own personality should enter into the make-up of his sermon, and he should not in this respect be a mere imitator.

FRITZ.

Essays on Evolution. By *Theo. Graebner*, Concordia Seminary, St. Louis, Mo. 103 pages, 6×9 . Price: 75 cts. (Concordia Publishing House, St. Louis, Mo.)

Professor Graebner has made a careful study of evolution. Some time ago he published a book of 148 pages under the title, *Evolution. An Investigation and a Criticism*. The essays which he is now publishing are reprinted, with revisions, from the *Theological Quarterly*, the *Lutheran Witness*, and the *Walther League Messenger*. The table of contents reads as follows: Introduction: The Dayton Trial—an Aftermath; The Conflict; Evolution and Revelation; The Permanence of Species; The Barrier of Instinct; Evolution and Disease; The Assured Results of Science and Dr. Einstein; Haeckel's Fictitious Links and Certain Pliocene Remains; Evolution of Man—the Verdict of History; How Old Is Man? Man and Monkey; Unsolved Mysteries of Every Day. It goes without

saying that every pastor at the present ought to be informed on the evolution theory. And since the evolution controversy has not only been featured in the newspapers in connection with the Dayton Trial, but has also found its way into current literature, the laymen also ought to have such authoritative information as is given in Professor Graebner's books.

FRTZ.

The Pastor as Student and Literary Worker. By *Th. Graebner*. 147 pages. \$1.50. (Concordia Publishing House, St. Louis, Mo.)

In this book, which appears in its second, revised edition, Professor Graebner presents his subject-matter under the following general heads: Scholarship, The Preacher as Student, The Mechanics of Authorship. Under these general heads a variety of topics are treated and valuable suggestions given which will guide the busy pastor in his work and help to keep him efficient. We do not hesitate to say that every one of our pastors ought to have a copy of this excellent book.

FRTZ.

More Attention to the Children! By *A. C. Stelhorn*. 16 pages. Price: Single copies, 4 cts.; dozen, 30 cts.; 100, \$2.25, plus postage. (Concordia Publishing House, St. Louis, Mo.)

Mehr Acht auf die Kinder! By *A. C. Stelhorn*. 14 pages. Price: Same as above. (Concordia Publishing House, St. Louis, Mo.)

These small tracts, issued in a German and in an English edition, have been gotten out for the purpose of reminding Christian parents of their duty to give their children a Christian training in a Christian school. Like all tracts, these also will not serve their purpose unless they are bought in large quantities and distributed among the people.

FRTZ.

Tidings of Great Joy. A Collection of Original and Selected Christmas Recitations. By *W. M. Czamanske*. 88 pages, 4¼×6½. 60 cts. (Concordia Publishing House, St. Louis, Mo.)

Those who use recitations in connection with their Christmas program will be glad to have this little book of 109 Christmas recitations.

FRTZ.

Day by Day with Jesus. A 1926 Calendar for Family and Private Devotion. Edited by *Prof. W. H. T. Dau*. Price: Single copies, 60 cts.; per dozen, \$6.00, and postage. Order from Concordia Publishing House, St. Louis, Mo.

This calendar contains a small sheet for every day in the year, on which is found a Bible-text and meditations and prayers. Bible readings for morning and evening devotions are also suggested. The Scripture-texts, meditations, and prayers are so brief that their reading will consume but little time at the breakfast table. If this calendar is placed into the homes, many might thereby be persuaded to have family devotion, who now get along without it. Pastors are asked to call the attention of their members to this calendar.

FRTZ.

Catalog of Concordia Publishing House. 1925—26.

The new *Catalog* of Concordia Publishing House which has just left the presses contains 736 pages, to which is added a School Reference Catalog of 20 pages and a Juvenile Literature Catalog of 83 pages. From

the size of the book and its contents one must conclude that a large printing-plant stands in the back of it. Concordia Publishing House has just added and dedicated a new, large additional building and is now the largest church-printing plant of its kind in our country. The *Catalog* is mailed *gratis* to pastors and to such as request it. The many good religious books and other religious literature, including the church-papers, which are published by the Publishing House of our Synod ought to be brought to the attention of the members of our churches. Unless this be done, the output of our Publishing House will not reach those for whom it is intended and will not serve its purpose in fullest measure. We rely almost exclusively on our pastors and teachers to make our people acquainted with our book market.

FRTZ.

An Introduction to the New Testament. By *Benjamin Wisner Bacon*, D.D. XV and 285 pages.

The History and Literature of the New Testament. By *Henry Thatcher Fowler*, Ph.D. 443 pages. (Both publications by the Macmillan Company, New York.)

Of these isagogic treatises the former, by the Professor of New Testament Exegesis in Yale Divinity School, is written entirely from the standpoint of Higher Criticism, sees in the New Testament writings only the final compilation of original fragments, and works very extensively with German authorities. The latter treatise, by the Professor of Biblical Literature and History in Brown University, adopts the "historical method" of Scripture study and aims to show how the New Testament grew, and had to grow, out of the living conditions of early Christians.

DAU.

What after Death? By *L. Franklin Gruber*. 253 pages. (The Lutheran Literary Board, Burlington, Iowa.)

This book is a sober presentation of the eschatological facts of Scripture as far as they relate to man's future existence. These facts are set out in strong array over against error. After an introductory chapter on the question: Will there be retribution after death? the author discusses: 1. Annihilationism; 2. Psychopannychism; 3. Probationism; 4. Purgationism; 5. Universalism; and concludes with a chapter on Eternalism, in which the future punishment is shown to be endless, and two chapters on the nature of future punishment and of future blessedness. — Zwingli, I think, has been judged too leniently on p. 213 f.

DAU.

Religion since the Reformation. By *Leighton Pullan*, D.D. XVI and 291 pages. (The Clarendon Press, Oxford.)

This is the second, revised impression of the eight lectures on the Bampton Foundation, delivered in 1922 by a Fellow and Tutor of St. John Baptist's College, Oxford. It is a newsy, sketchy series of historical talks, such as could be given only by a scholar who has done extensive and close reading of source materials, knows how to build up out of his notes a fairly complete chain of facts by which developments in the Greek and the Roman Catholic and in the Protestant churches can be traced, and understands how to show the bearing which these facts have on present-

day church-life. The lectures deal with these subjects: 1. The Counter-Reformation and the Doctrine of Grace; 2. Religion in Great Britain from 1550 to 1689; 3. Continental Protestantism from 1520 to 1700; 4. The Roman Catholic Church from 1700 to 1854; 5. Religion in Great Britain and America from 1689 to 1815; 6. Aspects of Lutheranism and Calvinism since 1700; 7. The Eastern Orthodox Church; 8. Aspects of Christian Thought since 1815. Besides the footnotes, there are nearly thirty pages of valuable excerpts at the end. — Though the author opens his talks with a reference to Luther's revolt from the Roman indulgence theory, Luther is no congenial person to him, his praise of Luther is half-hearted, and his judgment of him, perverse, for instance, when he is associated with Calvin as teaching irresistible grace. Lutheranism does not fare much better in this book. The value of its teaching and literature is measured mostly by episcopal standards. Only Swedish Lutheranism is viewed with some favor because of the episcopacy. — The "Divinity Lecture Sermons" of the Bampton Foundation were designed for the defense of the great Catholic truths of Christianity and require, on the part of the lecturer, loyal adherence to those truths. It seems that this stipulation of John Bampton has to a certain extent laid a restraint on the lecturer. He explains that he has criticized Modernism only in a restricted sense, namely, as denoting the tendency of one who "holds that he is morally justified in repeating the ancient creeds and prayers of the Church while repudiating the meaning of important phrases in those creeds or prayers." Otherwise the lecturer "believes that it is possible to combine all modern learning with a loyal adherence to the great Catholic truths for the defense of which the Bampton lectures were founded." This belief is a chimera.

DAU.

Atonement. By *H. Maynard Smith, D.D.* XII and 336 pages. (Macmillan & Co., London.)

Not satisfied with all previous theories of scholars who have tried to explain the atonement, each from a particular point of view, the Canon of Gloucester attempts a new book on this oft-mistreated subject, "I. to provide rational grounds for believing in the Atonement; II. to interpret the doctrine in relation to other articles of the Christian Creed; III. to insist on the life that should be lived if such a belief be true." Two things are fatal to the success of his undertaking: first, he holds that "to start an enquiry into the mystery of the Atonement by postulating the total depravity of the human race is, of course, absurd. If men were altogether worthless, it would be irrational to save them." Now, this is exactly what the Scriptures declare man in his natural state is: worthless. 1 Cor. 1, 26—28; Eph. 2, 1ff. The author "believes that the Atonement cannot be completely explained in the terms of Darwinism, but we are grateful to Evolutionists for the new light which has been shed on religious problems." With such antecedents to start from, you can imagine what the scope and content of the Atonement comes to be. Secondly, attaching the sanctification of the believer to the Atonement is fatal; for it depreciates the Atonement, which is complete in itself, because it is all Christ's doing, whether any person believingly accepts it or not, and regardless of the effects it produces in believers.

DAU.

The Germans in the Making of America. By *Frederick Franklin Schrader*. 274 pages. (The Stratford Co., Boston.)

The German element recognized in this book as contributing to the making of America is that which has come to the fore in the industrial and political life of the country. . . . DAU.

Preachers and Preaching. By *Arthur H. Smith*. 145 pages. (United Lutheran Publication House, Philadelphia.)

Principles of Preaching. By *Ozora S. Davis*. XVII and 270 pages. (University of Chicago Press.)

In Pulpit and Parish. By *Nathaniel J. Burton, D. D.*; edited by *Richard E. Burton*. 376 pages. (The Macmillan Company, New York.)

The first of these titles is a Lutheran contribution to that ever-flowing stream of books which aims at instructing preachers how to preach. The author is pastor of Trinity Lutheran Church at Ashland, O. The contents of his book were originally prepared as lectures which the author delivered in the spring of 1923 at Hamma Divinity School, Springfield, O., on the Kessler Foundation. The first lecture is a historical review of preaching in the course of church history; the remaining chapters discuss the Purpose and Content of Preaching, the Making of the Sermon, the Preaching of the Sermon, and the Preacher and His Own Spiritual Life. There is not anything in these lectures that is new; but the positions taken are sound and conservative and the advice offered wholesome.

The second title introduces something new in the field of teaching homiletics. The President and Professor of Practical Theology at the Chicago Theological Seminary has designed this book as a text-book in his classes. The method which he adopts is that of a literary laboratory. The book is divided into two parts, of which the first part consists of eight sermons, which the students are taught to analyze according to directions given them on a "work-sheet." The sermons to be thus treated are Robertson's "Obedience the Organ of Spiritual Knowledge," Bushnell's "Unconscious Influence," Brooks's "The Light of the World," Chalmers's "The Expulsive Power of a New Affection," Spurgeon's "Songs in the Night," Newman's "Christ the Son of God Made Man," and Ainsworth's "Star Counting and Heart Healing." The evangelistic and pastoral, the dogmatic and hortatory types of sermons are represented in this collection. The author has purposely not selected so-called "great sermons," but "sermons of power." The plan for studying these sermons, I think, is an ingenious and happy one, and I believe every pastor will be benefited by reading this book. For each sermon offered there is an informing Introductory Note, and in the Analysis at the end the author calls attention to points that might have escaped the student's notice. In the second part the author presents in succinct form on eighty pages the Principles of Preaching, and discusses 1. The Sermon; 2. The Text; 3. The Title and Subject; 4. The Proposition; 5. The Introduction; 6. The Conclusion; 7. The Plan; 8. Sources of Sermon Material; 9. Illustrations; 10. Transitions; 11. Unity; 12. Style. The book has a good working index.

The third title is a reprint of the Yale Lectures on Preaching given

by the author in 1883—84. These lectures are well known and have ranked high. They were delivered from a mental basis of church-life in Congregationalism. Eight new lectures have been added; but there is no index to these 376 pages of unusually close print. D.A.U.

The Virgin's Son. By *John B. Champion, M. A., B. D.* 160 pages. (The Bible Institute Colportage Ass'n, 826 N. La Salle St., Chicago.)

The author defines regeneration as "the birth of the ability to behold spiritual things" and inspiration as "the authority or appeal of another person than the speaker" and "the part which God had in producing the Scriptures, the share He took in their writing." These are some of the inadequacies of the book. But the fourteen chapters into which it is divided are spirited testimonies to the deity of Christ, the union of the natures in Him, and the consequences that follow from rejecting the Virgin Birth. It is especially forceful in its warnings to churchmen who are inclined to treat the Virgin Birth with indifference. D.A.U.

The Lutheran World Convention. The Minutes, Addresses, and Discussions at the Conference at Eisenach, Germany, August 19—26, 1923. Issued by the American Committee on Arrangements. 195 pages. (United Lutheran Publication House, Philadelphia.)

The famous event to which this publication refers is almost forgotten, but so much has been written before, during, and especially after the event that not a few persons will be interested in this well-edited protocol of the convention. D.A.U.

The Religious Minorities in Transylvania. Compiled by *Louis C. Cornish*, in collaboration with the Anglo-American Commission of 1924. 174 pages. (The Beacon Press, Boston.)

By the Trianon Treaty, Hungary lost the rich province of Transylvania to Roumania. The treaty guaranteed protection of all Minority rights; but very soon the Lutheran (both Saxon and Magyar), the Reformed or Presbyterian, the Roman Catholic, and the Unitarian minorities had to complain of unwarranted interference with their rights by the Roumanian Government. The American Committee on the Rights of Religious Minorities [created by the Federal Council of Churches?] sent an Anglo-American Commission into Transylvania to investigate the troubles of the Minorities. This book, which aims at diplomatic accuracy, is the Commission's report to the American Committee. What the latter body will do with it is not known as yet. The report supports the alleged grievances of the Minorities.—The Commission states that it had received statements of grievances from the Lutherans in Transylvania, but since no similar report had been received from Roman Catholics, the Lutheran statements were not embodied in the report of the Commission. I confess that I fail to understand the justice or the necessity of this action. D.A.U.

